

sustaining act, by thy intelligence, sage
 ISDRA, the
 pure *Soma* flows purified through, both
 heaven and
 earth.

14. Wearing a coat of mail¹ reaching to
 heaven,
 the adorable *Soma*, who fills the firmament
 (with
 rain), placed in the waters, generating
 heaven,
 passes with the water, (and) worships its
 ancient
 parent (LSDEA).

15. (*Sonia*) who first reached ISDRA'S
 glorious
 body, gives great happiness to the
 entrance of
 INDEA ; (that *Soma* whose station is in the
 highest
 heaven, and through whom² (!NDEA)
 triumphs in
 all contests.

16.³ LSDU goes to LIRA'S abode, the friend
 leaves Vargaxv.
 not the stomach of his friend; as a young
 man
 meets maidens, so the *Soma* (meets) the
 pitcher by
 a hundred paths.

17. Your thoughtful worshippers
 (*Soma*) desiring
 an exhilarating sound, purposing
 praise, advance
 into the halls of sacrifice; the praisers
 the lords of

¹ *Le.* clothed in light.

* *Atah* is explained as *yasmdt somdt (tri\$ta*
indrah under-
 stood), and the last line is construed as containing
 two additional
 protases to the first line. It would be better
 perhaps to take
jpadam yad asya as the protasis to which *ato*
vihcah is the apo-
 dosis, " Since his (*Soma's*) station is in the

highest heayen,
therefore he (*Soma*) triumphs, etc/*
 ^s Yerses 16-18 occur Sama Yeda, II. 4. 2. 7;
verse 16 also
ibid. I. 6. 2. 2. 4.